

173
Detraction

and Querimonie of the daily
enormities and abuses
comitted in physick,
Concerning the
the parts ther
of: that is,

The Physitions part, The part of
the Surgeons, and the arte of
Potteries. Dedicated vnto
the Two most famous
vniuersities Oxford
and Cambridge.

Nowe lately set
foorth
by Iohn Securis
physition.

Non ferit hac medica praestantes arte Securis,
Nec medici officio qui bene functus erit.
Non ferit insignes chirurgos, nec myropolas,
Ars, quibus & pietas, sunt bene tumcta simul.

1566.

1665.

NOTICE

OF THE

PROCEEDINGS OF THE

COMMISSIONERS OF THE

LANDS OFFICE

IN THE

YEAR 1861

AND OF THE

LANDS OFFICE

IN THE

YEAR 1861

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IN THE

YEAR 1861

op. i. p.
COR DATISSIMIS, IM-
pendioq; Venerandis Vtriusq; Acade-
miæ, Oxonii nimirum & Cantabrigiæ Archiepi-
scopatibus, Rectoribus, Decanis, Præsidibus, Docto-
ribus & Magistris: Iohannes Securis Medicus
Academiæ quondam Oxoniensis alumnus,
salutem in Christo Iesu.



Ampridem in animo me-
cum constitueram (Virum
longè clarissimum) genio
nescio quo, nisi forte op-
timum (quatum certè mihi persuadeo)
instigante permotus, de abusu ac cor-
ruptela artis nostræ Hippocraticæ,
commentariolum quendam in lucem
edere. Hoc tamen negotiū eousq; di-
stuli ac ferè semper detrectavi, quo-
usq; nec humanitas, nec literarū de-
cus, nedum ipsa musarum maiestas,

A. 2.

nec

EPISTOLA

nec impostorum medicantium versu-
 tia, & præstigia, amplius me tacere,
 eaq; silentio præterire. quæ aduersus
 pestilētissimum hoc hominum genus
 adduci possunt, permetterent. Tāta
 siquidem ubiq; gentium sed in hoc po-
 tissimum regno viget prestigiatorū,
 agyrtarum, incantatorū, veneficarū,
 veteratorum, atq; adeo carnificū me-
 dicorum turba: qui quotidie huic sese
 arti vi & violētia intrudūt ac insi-
 nuāt, adeoq; sua, (prōh nefas) in mul-
 torum necem ac perniciem experi-
 menta faciunt: vt mirandum mul-
 tis modis sit, quin potius impensē do-
 lendum, tātam idq; impunē fieri Re-
 ginae subditorum stragem, tanta cō-
 mitti piacula, tā crassos, ac fædos in
 sancta ac christiana republica (laxa-
 tis

*Medicantium
 in anglia pe-
 rissimè huc
 ha.*

DEDICATORIA

tis velut habenis effrenatae licentiae)
errores persistere, nedum reperiri.
Verum quum pensiculatiùs rem totà
introspectio, quum id quod res est me-
cum perpendo, ac arētissimè mēte re-
uoluo: Non hoc vtiq; vsque adeo no-
uum esse, nec recens natū comperio.
Quinimo à multis iam retro seculis,
(si diuino Hippocrati credimus) con-
tigit hanc celeberrimā medicīnā ar-
tem, malè tractatam fuisse, ac fœdis
malè feriatorum hominū technis ac
dehyscentis, etiā Hippocratis ieno,
etiānum Galeni aliorumq; veterum
medicorum fuisse atate corruptam,
conspurcatam, atq; pollutā. Nam vt
Galeni verba ex primo lib. Therap.
methodi iam subiceā: Hippocratem
logè Galeno vestutiorem in medium

fraus Medica
veteris quoq;
avi.

a.ij.

pro

EPISTOLA

proferam in libello cui lex titulus
 est ita loquentem. Medicina (inquit)
 omnium artium præclarissima est.
 Verum propter ignorantiam eorum
 qui eam exercent, & ob vulgi rudi-
 tatem quod tales iudicat & habet:
 eò iā res deuēnit, ut omnium artium
 longe vilissima censeatur. At vero
 hoc peccatū ob hāc potissimū causam
 mihi cōmitti videtur: Soli nāq; medi-
 cinæ nulla pœna in rebus publicis sta-
 tata est præterq̃ ignominia. Verū
 hæc ipsa non afficit neq; contingit eos
 qui ex composito personam ipsius in-
 ducunt. Simillimi enim huiusmodi
 medici sunt personis quæ in tragæ-
 dijs introducuntur. Quemadmodum
 enim illi figurā quidem & habitum
 ac personā eorum quos referunt, ha-
 bent:

DEDICATORIA

bent: illi ipsi autem verè non sunt. Sic
& medici fama quidem & nomine
multi, re autem & opere valde pau-
ci. Idem Hippocrates in lib. de decen-
ti ornatu, sic ait: Raptores medici
sunt qui fora frequentant, ruditate
ac inscitia sua imponentes, & in cir-
culis civitatum versantes. Cognoue-
rit autem quis ex vestitu & alijs li-
neamentis. Quamvis enim fuerint
splendidè ornati, multò magis fugi-
endi sunt, & à conspicientibus o-
dio habendi. Hæc ille. His itaq;
iam perspicuè satis superq; constat, a-
pud veteres etiam primævæ ætatis
viros, fuisse in arte medica erroneos
multos ac impostores. Vt cunq; sit, hoc
constāter adseuerare non dubito, nō
tot olim medicastros, non tot ut ita

EPISTOLA

nominem Theriacarios, pro tam multos fucatos, personatos, atque phaleros, idque utriusque sexus medicos fuisse, quae nunc nostra aetate oppidatim, imo vicatim sunt, & videntur. Istuc proculdubio admirari nunquam desino, quod leges cum divinae tum Cesaereae in omnes si offenderint ceterarum artium homines animadvertant, in solos autem medicinae spurios gnatos, imo gnathones, & Lycophantas non animadvertunt.

Faxit precor Deus Opt. Max. aliquando, uti gravissimo ac sapientissimo augustissimi Senatusconsulti decreto: sacrosancto Episcoporum patrocinio ac consilio, atque vestro pariter (consultissimi Academiarum proceres) pio unanimique suffragio, semel
velut

DEDICATORIA

velut postliminio reuocetur sincera,
vera & germana rerum medicina-
lium administratio, verus vsus, &
sic demū vera cū solida doctrina me-
thodus. In rebus quidē multis, præci-
pueq; quæ ad religionē spectāt, refor-
matio iā pridē facta est. Cur nō per-
inde in medicamentarijs facta sit? Sed
ita res habentur humane, vt quum
nihil mali (hoc est nullus morbus)
nos vrgeat, de malo profligando tan-
quā nimium securi non cogitamus.
Pleriq; ferē omnes dum sani degimus
sanitatem non moramur nec magni
pendimus. At vbi primum sanitas
euanuerit, tum demum velut Phry-
ges, serò sapere inchoamus; ac quid
tum sanitas, & quam preciosus in to-
ta vita thesaurus fuerit, cum nostro
sepe

EPISTOLA

Sæpe periculo igavi ac socordes percipimus. Cæterum, vt nunc tandem colophonem his dictis imponam, hoc opusculum quod iam vernacula lingua perstrinxi, vobis (clarissimi iuxta ac reuerendi. Doctores ac Magistri) tanquã strenuissimis ac optimis in hac causa futuris patronis, offerre nominatim, nuncupareq; constitui. Munusculum sanè fateor indignum tantis viris, nihilosecius tamen, quãdo pio beneuolòq; profectum sit animo, benigno itidẽ animo, obnixè vos precor, suscipere ne grauemini. Obsecro nunc tandem Deum patrem Seruatoris nostri Iesu Christi, vt semper in virtute verbi sui vos regat, protegat ac tueatur. Vestra omnia dirigat opera, omnes actus, verba,

DEDICATORIA.

ba, negotia, literas ac studia vestra
vtramq; deniq; Academiam promo-
ueat magis magisq; in omne decus,
virtutem & dignitatem prouebat:
ad honorem, laudem & gloriam sa-
cro sancti nominis sui in sempiter-
nam. Amen.

Idem vobis supra memo-
ratus, & nunc & olim de-
uotissimus, Iohannes Se-
curis Medicus.

*A Preface to all readers, with a
greeting in the Lords.*

Who so the trueth will knowe in these
our dayes
Playnely declare, with an vnfayned
harte,
And who so will a godly life alwaies
Leade without guile, without fraude, & fals arte:
The worlde will without any deserte
Straight way crye out vpon him at al time:
And with the tonge as with a cruell darte,
Will strike, although he be voyde of al crime.

Wherefore I minde in this little preface,
To warne all men, that wholly I am bent
The trueth to tell, as God will geue me grace:
And thus doyng, my time shal not be spent
In vaine I hope, nor I will not repent,
Thus to confesse the trueth in euery place.
My hart and mynd, also my whole intent,
Shall thus alwaies be bent in euery case.

In this my booke I purpose to disclose,
The craftie guiles, the intollerable abuse:
The false p[re]sence, the fond colour and glose,
Of many men that nowe phisicke do vse,
To the great hurte (without any excuse)
Of diuerse people, and chiefly of the pooze.
I would wishe therfore all men to refuse
Such blynd & rashe phisitions to theyr power.

The

The Preface.

The false phisitions this booke dothe repprehend,
That do professe the science to theyr shame:
The good phisitions that knowlege do pretend
In practising without reproche or blame:
This litle booke doeth not blemishe their name,
But rather aduance theyr practisc, and set out:
Wherefore I trust al men wil say the same,
When they haue red this booke, I do not doubt.

The poticaries, also the Surgions all,
This litle worke will somewhat nicely touche:
I meane all those that dayly in errors fall,
To which errors they are geuen to mooche.
I dare well say, there was neuer none suche
As in our dayes are used now so playne:
For be he frenche, be he englishe or dutche,
He will prepare and do all thing for his gayne.

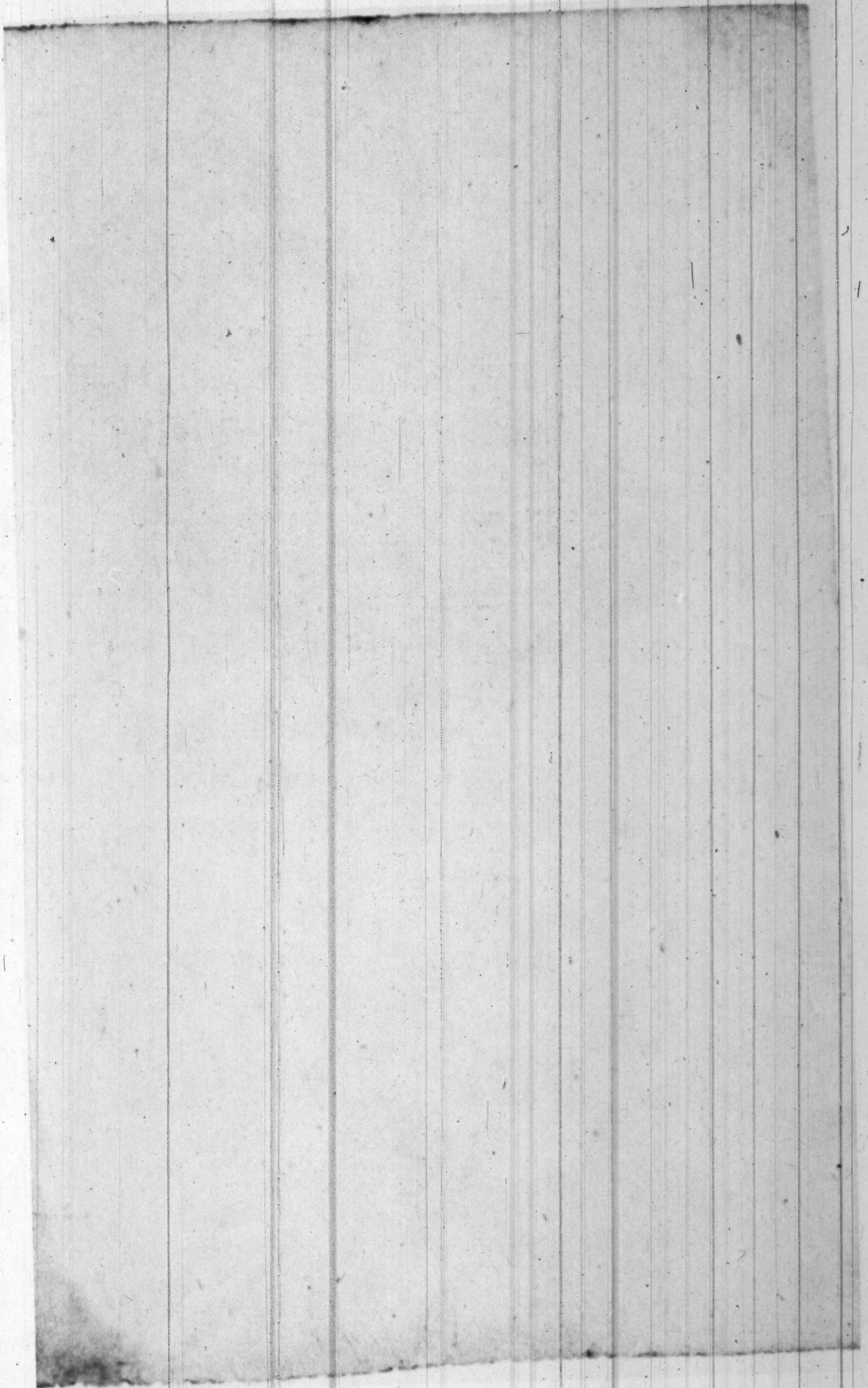
Many there are that will offended be,
That thus I haue so boldly put in print,
The great abuse, that euery man may see
In our science: but those will I prevent
With the good zeale and also good intent,
That I haue had, and will haue to the ende.
Let godly men therfore Iudge what I ment,
To whom farewell I bid and me commend..

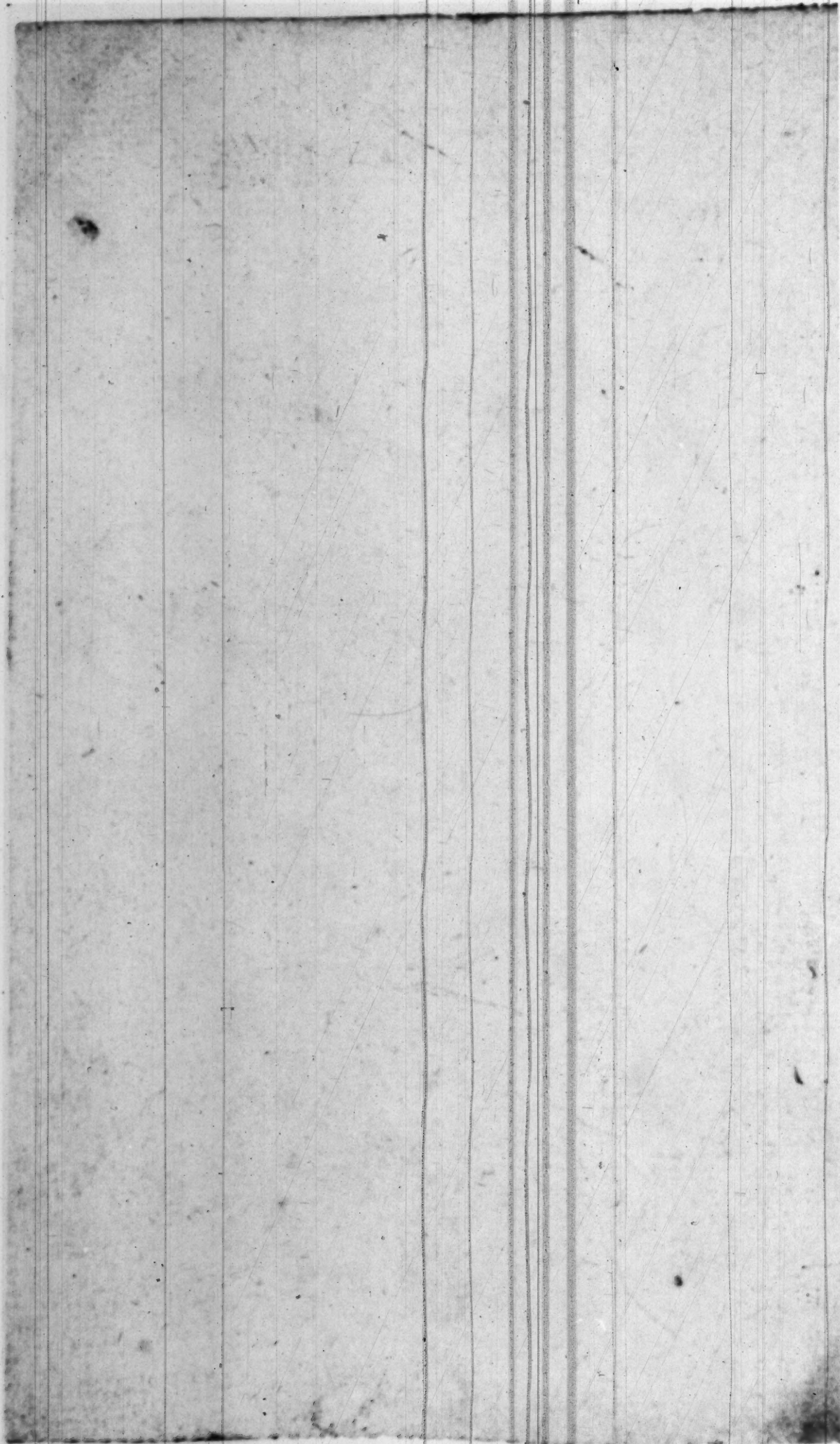
*This booke shalbe diuided in to
three principall partes.*

The fyrst parte shall intreate of
the manyfolde erroures and a-
buse of false and vnlearned phi-
sitions.

The seconde intreateth of the
ignozance, presumption, and quid
pro quo, of vniust Apothecaries.

The thirde part shall discusse of
the rashenes and lewde temeri-
tie of a great many Surgeons.





**The first part intreateth
of dyuers and sundrie errours
and abuses of the vnlearned and
wycked sorte of phylitions.**



H A T excellent
man & great clerk
Aristoteles, who
for his incompa-
rable doctrine is
of all learned men
named the prince of philosophers
hath this saying in the. vii. boke of
his Ethikes: Non oportet tantum
verum dicere, sed etiam causam falsi
assignare, that is: A man may not
onely tell the truth, but he must al-
so shewe and declare the cause of
falshod and errour. Als who shold
say: The truthe can neuer so well
appere, as when it is compared to
his contrary, which is errour, lye,
and falshode. Quia opposita semper

A

iuxta

A detection

Iuxta se posita, magis elucescunt:
Contrary thinges set one against
an other, are always a great Deale
better known.

*Truth more
difficultly
found in all
ages.*

The philosophers of ancient time
as it appereth playnly in Aristotle
and Galen, ye and in the holy Doc-
tours of the church. In many of
their works, had in a maner more
adoo to confute the false errours,
sophistrie & cauillations that were
then vsed & imagined as true doc-
trin, thē they had to write the very
truth it selfe. The great mercy of
God had neuer bē so wel known
if the fal & transgression of mā had
not ben. And as S. Paul saith in
y. v. chap. to y Romans: *Vbi ex-
berauit peccatū, ibi magis exuber-
auit gratia*, where syn hath exceded
there grace hath the more exceded.
And Christ in S. Luke y vii. cha.
said of Mary Magdalen: Many

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syns ar forgeuē her, because she lo-
ued much. Nowe therfore, before
I speake of þ abuses & enormities
of phisike, I wil shew and declare
first, what is the part office and cō-
dition of a good phisition. Thus
Doyng I wyl first alledge Hippo-
cratis Iusiurandum, that is, the oth
that Hipocrates wold þ euery phi-
sition shuld take before he practise
any phisike. I wil not recite þ hole
chapter, but þ chiefest parte first in
latin, then in english. Ceterū quod
ad ægros attinet sanandos, dietā ip-
sis cōstituā pro facultate, & iudicio
meo cōmodam, omneq; detrimentū
et iniuriā ab eis prohibebo. Neq; ve-
ro vllius preces apud me adeo valis
de fuerint, vt cuipiā venenū sū pro-
pinaturus, neq; etiā ad hanc rē cōsū-
liū dabo. Similiter autē neq; mulieri
calum vulnæ subditiū ad corrup-

*Iusiurandū
Hippocratis.*

A.ii.

pens

A Detection.

pendum cōceptum vel foētū dabo.
Porro pręterea, sanctę vitam & ara-
tem meā conseruabo. Nec vero cal-
culo laborantes secabo, sed viris chi-
rurgię operarijs, eius rei faciendę loa-
cū dabo. In quascunq; autē domos
ingrediar, ob vtilitatem egrotantiū
intrabo, ab omniq; iniuria volūtaria
inferenda, & corruptione cū alia, tū
pręsertim operum venereorū abstin-
nebo, siue muliebria, siue virilia, libe-
rorumue hominū aut seruorum cor-
pora mihi cōtigerint curāda. Quę-
cūq; vero inter curandū videro aut
audiuero, imo etiā ad medicandum
non adhibitus in cōmuni hominum
vita cognouero, ea siquidem efferre
non contulerit, tacebo, & tanquā ar-
cana apud me continebo. The en-
glish is this: And as concernyng
the curyng of the sycke, I will or-
deyn and deuise for them as good
a diete

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a diete as shall lye in my power &
iudgement. And I will take hede
þ̄ thei fal in no damage nor hurte.
Nor yet any mans praiers shall so
much preuail with me, that I geue
poyson to any man, neither will I
counsaile any man so to do. Like-
wise I will geue no maner of me-
dicine to any woman with chylde
to destroy her childe. Moreover I
will vse my life and science godly.
I will not cut those that haue the
stone, but I will cōmit that thyng
onely to the Surgions. In what
house so euer I shall come in, my
cōmyng shalbe for the patients cō-
moditie and profite. And I wil re-
fraine willingly from doyng any
hurt or wronge, & from fallshode, &
chiefly frō venereous actes, what
kynd of bodie's soeuer it shal chāce
me to haue in cure: whether it be

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of mē or womē, of fre or bond ser-
uants. And whatsoeuer I shal see
or heare among my cures (yea al-
though I be not sought nor called
to any) whatsoeuer I shall know
among the people, if it be not laful
to be vttered, I shal kepe close, and
kepe it as a secrete vnto my selfe :
Againe the same Hippocrates saith
in the booke or chapter called Lex.
(To eschue tediousnes I wil leue
the latin) who soeuer saith, he wyl
truly get him the knowlege of phi-
like, he must satisfie his mynd, and
as it were be accompanied with
these guides, with nature, science,
a place mete & cōuenient for study
& learning, an institution frō child-
hod, a labor & painfull diligēce with
a long tyme. Itē in his booke de me-
dico, he saith: The phisition must
be of a good coloure, and comely
countenaunce, and of a good dis-

Qualifica-
tions of a
Phisician.

A Detection

position of the body: he muste also be had in estimation among the common people, by comely appa-
rell, and by sweete sauiours (so that he be not suspected of to much ex-
cesse) for by suche meanes the pa-
cientes are wont to be delited.

In lyke maner the Physition
muste see and studye, that he bee
of a modest and sobre mynde, and
not onely as concernynge modest
talke, but also in other things con-
cerning his behauiour he must be
wel disposed: for there is nothyng
þ getteth a man better estimation
and authoritie then to bee endued
with an honest lyfe and good ma-
ners. Hys countenaunce must be
lyke one that is geuen to studye
and sadde, and yet not ouer much,
for so he should be taken to be stub-
born & scornful, & like one þ disdaineth

A.iiii.

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A Detection

ueth other mens company: but on the contrary, he that hath alwayes a laughing countenance, & is geuen to too much iesture and murthe: is taken for a lewde person. And therfore this must nedes be eschewed. Also he must be iust and beare himselfe vpright in all his busynes and affayres. &c.

In his booke De decenti ornatu he saith: a Physicion beinge a Philosopher is equall in a maner vnto god. Item it is decent that the physicion be gentyll and curteis, for rudenesse and churlishnes are gretly misliked, as wel of the whole as of the sicke. He must often visit his paciēt and be diligent. He may not declare all thinges to his pacient, but some thinges he must kepe close from him, and must conforthe him with a liuely & mery countenance.

And

A Detection

And sometimes to withdraw him from his fonde Desiers, he muste rebuke him, in resisting with sharp words: and sometimes againe he must intreate & conforthe him, with a dexteritie and gentle perswasion. And yet notwithstanding he may not alwaies tell him of his present state, nor what shall becom of him.

Thus much I haue brought out of Hipocrates to testifye & declare the office and condition of a Physicion. Now som thing will I bring out of Galen, who in his booke intituled quod optimus medicus idem est et Philosophus, declareth plainly by the very title of y^e booke it self, what learning a Physicion ought to haue. He saith also in his booke de Antidotis, That a Physicion if it be possible oughte to haue the knowledge of al herbes, if not, at the least

A.v.

he

A Defection

he ought to knowe those whiche
be commonly vsed. Agayne in the
commentaries vpon the fyrst boke
of Hippocrates de morbis vulgaribus:
The Physicion saith he ought
in any wise to haue a respect to pro-
fit and helpe his patientes, and if
he can not, then at the leaste wise
that he hurt them not.

Item vpon the vi. boke de mor-
bis vulgaribus he saith: Albeit that
the physicion be gentle and curteis,
sober & also mery, yet neuertheles
he ought not to minishe his graui-
tie, for vlesse the patiente haue in
reuerence & estimation his physicio
as a god, he shall neuer folow and
obey his counsell, it wil be therfore
very decent that y physicion do not
so abase hym selfe & flatter, that he
bringe him selfe in a contempte:
Nor agayne, as it were an other
a Calli-

grauitie re-
quired may
Physician

A Detection

Callianactes, sheweth him selfe hog-
gish and rude. And that shal he ea-
sely bring to passe, if in his counte-
naunce and talke and al his honest
behauioꝝ, he retayne the grauitie of
a phisicion, and so do perswade his
patient to folloꝛe and kepe those
things that he appoynteth and or-
dayneth foꝛ him.

But now lest I should be to te-
diouse in alledging many authoꝛs:
I will come to those of our tyme,
and namely I will bring that man
of high learning & famous memo-
rie master doctoꝛ Siluius, who som-
times was pꝛe publicke reader of phi-
sicke in the vniuersitie of Paris, ha-
uing daily at his Lecture litle lack
of a M. auditoꝛs (oꝛ as they call
thē, scholars) of the which I being
one, may plainly testify it to be tru
The same Siluius saith in his booke
de

*Siluius pro-
fessor of Phys-
icke at Paris.*

A Detection

De ordine legendi libros Galeni et Hippocratis, that a good Physician must haue al these properties.

Qualifica-
tions of y^r
Physician.

Fyrst, he must be naturally bent and geuen to onely trueth, all the dayes of his life, he must be circumspect, discrete, and of a good pregnant witte and memorie.

Secondly, he must haue a sounde and, healthye bodie, & must be able to abide great payne in studying.

Thirldy, he must be endued with great richesse, or at leaste he muste haue sufficient to liue by.

Fourthly, he must haue and get his learning of the best learned mē of his time, who diligentlve, even from his chuldhode must instructe him with these sciences: grammer, Logick, musicke, Astronomie, and chiefly (as Plato counsayleth) Arithmetick and geometrie, and also Philo-

A Detection

Philosophie.

Nowe to come to my chiefe Intent & purpose, & (as they are wont to say) to the principal: These things aboue rehearsed, well wayed & considered: what hope may there be conceaued? what foundation & stay may be had? yea what securitie & sauegard is there in these sort of fello wes: which now a days almost in al places so rashly, so fondly and so wickedly do abuse the noble art & science of Physicke. Where is their great and manifold knowledge of the tounge, of the liberall sciences, of Philosophie, of anatomic, of the simples, of the compoud medicines, and of the temperatures or cōplexions? wher haue they studied? of whō haue thei learned their science? (if I may call it a science) what authoꝝ haue they sene or red.

Many

*degenerate
Physicians.*

A detection

Many of them wil answere & say
vnto me thus: Syr although we
haue not this exquisite knowledge
that you require in vs, yet we haue
had experience of manye thinges,
we haue Englishe bokes enough
to teach vs diuers medicins for di-
uerse purposes, yea and some of vs
haue a gifte of nature to heale ma-
ny diseases.

I answere that youre reaso-
ninge is fayre, but it is ground-
ed vppon a very slender and feable
foundation. For first as touchinge
your experiēce, how can it be good
vnles it be ioyned to knowledge &
science? what though you haue ge-
uen a medecine, as for example, a
purgacion to purge fleame to any
man in the winter, supposing that
man to be somewhat aged, of a
flegmaticke complexion, vsynge
much

*all this
is to be diuer-
sified accord-
ing to y^e
age of y^e pa-
tient, his humors &
other circumsta-
nces.*

A detection

muchē flegmaticke meates, muchē
ſlepe and muchē reſte: and that the
ſayde purgation hath taken good
effecte and wrought well, all this
ſuppoſed: Let the lyke medecine be
geuen in the ſommer to a man of
an other complexion, of an other
diete and of an other age: yea ſup-
poſyng this, that it be geuen to the
ſelfe ſame man in the Sommer:
Shall the ſame purgation (thinke
you) take ſuche effecte and ope-
ration, as it dyd afore in the win-
ter: no verely: or els Hippocrates
that aunciente father and founder
of all Phiſicke (whoſe ſayinges
and wytinges wee followe and
credite, ſanctꝝ Apollinis oracula)
ſhoulde haue ſo woly erred, and ſpe-
ciallye in hys Booke De natura
humana,

Galen

A Detection

Galen in his thirde booke de methodo medendi saith, that there be two instrumentes of all maner of inuention, that is to wete, Reason and experience. He that knoweth a thyng that is inuented and found by experience, and yet can not tell the reason of it why it is so: plainly declareth to know it only by experience. But that he may vnderstand how much he erreth, let him geue eare vnto me awhiles, for I mind to talke a fewe wordes with hym which foloweth onley experience. Thus much Galen: What he saith after, I leue it, lest I be to tedious.

The same Galen also vpon the first Aphorisme of the fyrste booke of Hipocrates. The experience saith he) of phisik is dangerous, (which be also Hippocrates words) for the materiall subiecte of phisicke is no tyle

A Detection

tilestones, or common stones, dytt,
woode or leather, as they are of or
ther craftes and sciences, in the
which you may make or marre a-
ny thinge without danger. For if
you spill a piece of wood or leather
in mishandelyng it, there is no dan-
ger, but onely a lytle losse or dom-
mage, whiche is sone recouered a-
gayne by diligence. But to proue
thinges in mans bodie whiche be
not afore approued by lernyng and
experience, is not without danger
of Deathe.

Nowe as concerninge your se-
conde reason, by the which you af-
firme to haue many english bokes
that teacheth you phisike: I answer
that the englishe bookes teacheth
nothinge of the trewe foundation
of Phisike. For if there be any that
doo it, howe can it be well vnder-

B

standed

*The subject
of phisick is
of a delicate
nature.*

*Engl's booke
not sufficient
to teach Phis-
ick.*

A Detection
standed without logike and natu-
rall philosophie. For Aristotle saith
Vbi desinit Physicus, ibi incipit me-
dicus, A man must first peruse na-
turall Philosophie, before he entre
into phisicke.

I doo not denye but to haue
some booke of phisike in englyshe
specially of the Simples, well and
cunningly set foorthe for Surge-
ons, Apothecaries, yea and for so-
ber and wyse men, that delyte to
reade in suche thynges, and know
not the Latine tongue, is not vn-
mete nor hurtefull. Althoughe I
woulde not wyshe, nor it is not
decente, that eyther Surgion or
Apothecarie, or any other manne,
beyng no physition should practise
or vse any inward medicine with-
out the learned and approued phy-
sitions counsaile. For as the two
pro-

A Detection

Proverbes sayeth: Falcem ne micias in messem alienam, Et ne furor ultra crepidam, Let no man meddle with any other mannes corne, but with his owne. Lette the shoemaker meddle with his shoes.

But to the purpose, Doo you thinke to haue in youre Englyshe Bookes; all the perfecte knowledge that is required in Physicke? Yea; haue you the tenth parte onely? we coulde neuer haue it yet in Greke and Latine perfectly (not withstandinge we haue it now better then euer we hadde afore); howe thenne shoulde you haue it in Englyshe. Bookes could make men cunning Physitions, then pouchemakers, threshers ploughmen & coblers mought be Physitions as well as the best;

of which, see the Booke B. ii. of
SIR

A Detection.

yf they can reade.

**Then woe it a great folly for vs
to bestow so much labor and stu-
dy all our lyfe tyme in the scholes
and vniuersities, to breake oure
braynes in readyng so many au-
thours, to be at the lectures of so
many learned menne, yea and the
greatest follye of all were, to pro-
cede in any degree in the Vniuer-
sities with our great coste & char-
ges, when a sye John lacke latin
a pedler, a weauer, and ostentp-
mes a presumptuous womā, shall
take vppon them (yea and are per-
mytted) to mynyster Medicine to
all menne, in euery place, and at
all tymes. O tempora, O mores,
O Deum immortalem, To what
purpose haue the vniuersities ben
erected & founded in tymes past?
To what purpose haue they so
many**

A Detection

many goodly priuileges graunted
vnto them of al princes successiue-
ly from all ages? what doth it pre-
uaile for vs that be lerned to pro-
cede (as I saide) in any degree of
maister, of bacheler, or doctor, and
so to be allowed and haue autho-
ritie to vse our sciēce? when euery
man, woman, and chyld that lyst,
may practise and vse phisike (idq
impune) as well as we: and so, ma-
ny tymes not only hinder and de-
fraud vs of our laufull stipende &
gaynes: but (which is worst of all
and to much to be lamented) shall
put many in hasarde of their lyfe,
yea & be the destruction of many.
Is this tolerable? will the magi-
strates alwayes wynte at this?
shall there neuer be no reforma-
tion for suche abuses? God of his
great mercy graūt that ones they

B.iii.

may

A Detection

may be reformed: For if they be not, verily it wyl greatly discourage men of learning hereafter to apply them selues to the studie of Physyke, whereby the heape, succour and safegard of many a sick man, woman, and chyld shall be hyndred and secluded: yea and many shall fall in danger, and be sicke which otherwyle mought be preserved from al sickness by the right ministerie of physike. For physyke is appoynted not onely to expelle sickness, but also to preserve the body in healthe.

But now to the thirde parte: I aunswere: you say that you heale many tymes by the gyfte of Nature: I praye you telle me what you meane by nature. Perhaps you vnderstande by Nature, a naturall inclynation or dysposition, geuen

*Physick by
natural gyfte.*

A Detection.

• geuen by the influence of starres
• and planettes, (as I doo not de-
• nyne but that we may be the better
• moued and inclined to any arte by
• theyr influence) yet is it not a mere
• gyfte, but onely a disposition, and
• as it were a dexteritie and natu-
• rall to wardnesse to heale som kind
• of disease: whych thyng notwith-
• standyng is oftentymes done more
• by chaunce, then by any certayne
• Methode or Reason. For verilye
• haue you neuer so good a wytte,
• disposition and inclination to any
• arte: yet if you applye not that arte
• and exercise yout self in it earnest-
• ly, and continually, and specially in
• this science of physike (whiche can
• neuer be well vsed without greate
• study, & the knowledg of diuers
• other sciences, as I haue saide a-
• fore) your doyngs shalbe but rashe

A Detection

wayne, and of small effecte. For as
the philosopher saith: Scientia non
est, non innascitur, sed acquiritur,
The sciences are not infused in vs
at our birth, but are gotten after-
ward: And science is thus defined
in Logicke: Science is an habite,
(that is) a ready, prompt and bent
disposition to do any thyng, con-
firmed and gotten by long study,
exercise and vse. Therefore the na-
turall inclination by the influence
of the starres can profite but little,
vnlesse you applye your selfe with
greate diligence and study to that
kynd of science or art that you in-
tende to practise and folowe.
But yf you vnderstande (by Na-
ture) God: I say plainly, that god
doth not geue the gyfte of healing
to any wicked people, but only by
a speciall priuiledge to those onely
that

A Detection

that be of a moſte pure, ſobye, and
holy lyfe, as we reade of the apo-
ſtles, and ſome of the Prophetes.
And as ſainct Paule ſaythe in the
firſt epiſtle, the .xii. chap. to the Co-
rinth. To ſome is geuen the gyfte
of healyng by the holy ghoſt. So
that to hele by this maner of mea-
nes, is not commonly to uſe her-
bes, rootes, or any other drouges
bought at the poticaries ſhop, or to
take any money or other rewarde
for the healyng. For this kynde
of healyng is the mere gift of god
workyng in thoſe (to whome it
pleaſeth God to geue it) withoute
any labour or ſtudye. we heare
of none nowe a dayes that haue
thys gyfte of nature (I meane of
God) ſayng onely the kynges
of Englande, and the frenche
kynges, whych as the Excellence
Doctour

A Detection

Doctour Tagaulcius saith in the
fyrst booke of his Chirurgie, haue a
special gift to heale the kings euil,
called struma in latin.

Therefore I conclude that howso-
euer you make youre arguiments,
your profession and practise in phi-
sicke is nothing worthe, but rather
is false, deceytfull, vniuste, vn-
lawfull, and not any longer to be
suffered.

I coulde now if I were not to te-
dious to the readers, bring and al-
lege out of the authors of physicke,
certayne notable examples of ma-
ny cashe & dangerous cures, that
hath bene done by many ignorant
and lewde persons in times paste,
if it were not that the dayly exam-
ples appeareth (alas) too much befoie
our eyes in these our daies.

I will saye nothynge nowe of
the

A Detection

the Citie of Salisburie where I dwell, what abuses hath bene or be there, now concerning the arte of Physicke. A reformation hath bene made there not very longe agoe as touching suche matters, but yet all thinges are not so well brought to passe as I would wishe, and as I think goodd thei wer. I deliuered once certayne articles concerning the honest and lawfull vse of Physicke, vnto the right reuerende father in God my lord Bishoppe of Salisburie, which articles beyng (at the leaste in my Iudgemente) good and lawfull, if it wold please hye Lordshippe, yea and al other most honorable Bishoppes, eche of theym in his dioces, to admit and put in execution: I wolde suppose, imo I wolde beleue that Physicke should

Abuse in
Practical
Physick at Sal
isbury the
Autors abo
2.

A Detection

should be better and more honestly
truely and iustely vsed and mini-
stered then it is now in these daies.

And because that I would that
euery man should see and knowe,
what articles they be that I Dely-
uered, I haue thought it good to
take a copie of them (which not-
withstanding I haue somewhat al-
tered) and rehearse theym here in
order.

**Seven Articles concerning the mi-
nistration and vse of Physicke.**

The fyrst.

It were very mete, expedient &
necessary that no phisition shoulde
practise phisicke in any Dioces, bu-
les he were fyrste allowed by some
vniuersitie: or at the leaste hauing
sufficient learninge in the saide sci-
ence, he were allowed and licensed
by the byshop or his chaunceloure
in that Dioces wherin he dwelleth.

The

A Detention

The second.

It were good and necessarie that no Surgion shoulde practyse his surgery, vnles he coulde reade and write, and had knowledg and experience in the simples belonging to his art. And that he presume not to let blood or vndertake any hard cure, without the physitions counsell, if he may conueniently haue it.

The third

That no Poticarie should minister of his owne heade, or ordeyne any purgation or other composition of Physicke for any man: or that he shoulde prepare and make any purgation or notable confection, withoute the Physitions aduyse and counsell, vnles that the Physition hadde fyrst sene and beuewed the Ingredientes, wherof the compositions are made, and specialllye the purgations.

The

A Detection

The fourth.

It is not decent nor profitable for the common weale, that any ignorant lewde or ill suspected person, be he man or woman, shoulde be suffered to make, sell or minister medecines to any bodie, but that suche kind of persons (beyng duely examined and conuicted by the learned Physicians of the Dioces) should haue condigne punishment appoynted them by the Bysshop or his chancelour.

The fyfthe

That no Physician do take vpon him the name of anye degree of Schole, as bachelour, maister of Arte, or Doctor: or cause and permit any writer or printer so to terme him, vnles he can approue it to be so in dede by any vniuersitie.

The

A Detection

The s^{pr}te.

That no midwife should disdayne to come aske counsell of the Physition, as often as any woman being in labour of childe, is in danger. It were good also that the midwives wer first sworn to the byshoppe, before they take vpon them their office.

The se^uenth.

It were also good and expediente that (as the vse of London is, graunted by an acte of Parliament) that the Physitions in euery other diocess one or two, or more, should haue licence of the byshop, to searche and beue the poticaries shoppe once a yere at the leaste, and see whether their stuffe and medecines be good and lawfull or not.

These Articles aboue rehearsed I thought good here to allege,
(although

A Detection

(although vnder correction of my superiours) because that some occasion may be geuen to resourne the enormities and abuses in the science of Physicke. And here let no man think, that I meane to speake any thing in any point against the priuileges & liberties graunted by an act of Parliament to the company or corporation of the Physitiōs of London, for I mynde not, nor may not medle with their priuileges.

Many ther are, that beare themselves very stout, vpon an act that was made by king Henry the. viij. his dayes, affirmyng that acte to make full and wholly in al pointes for their purpose, but they are so wholly deceaued and farre beyonde the marke that they shote at. For wher as the acte presupposeth in them a know-

Act of H.
viii. concernyng
Physicians.

A detection

knowledge of the symplex, as of
herbes, rootes, and waters, and of
the vertue and operation of them.
Alas, they can scant tel what a sim-
ple meaneth: There be a great num-
ber of thē that knoweth not these
common herbes, Buglossum, Apium
& agrimonia, for in steede of Bug-
glossum, whiche is bourage, they
will take buglose, beyng deceaued
by the sound of the word: for agri-
monia the true Eupatorium. They
will take Eupatorium Melue, whi-
che is described of Dioscorides un-
der the name of ageratum: for api-
um persely, they take commonlye
smallage: for Scolopendria called
otherwise ceterach, they abuse hart
stong. And to be short, I my selfe
haue sene som Poticaries take for
the roote of rubia, the leaues of
rubus: for the roote of Mandra-

C

gora,

*Mistake in
simples.*

A Detection

gora, the roote of Gentian: for Hematites, Amethystus: for Semper uiuum minus, the herb called thurst or greate Stonecrope, they haue taken litle Stonecrope in making their Populeum,

To the purpose, where as the acte presupposeth a speculation or practise, they practise at a venture a thynge whiche they knowe not, whether it be colde or hotte, drye, or moyste.

Item, where as the Act geueth them licence to mynister Drynkes for the stone, strangurie, & agues: They knowe not the stone in the back, from the stone in the blader: neither whether the stone may be wasted and broke by Drynkes and powders, or had out by incision. Moreouer thei know no differēce betwene a colyke and a stone: for they

*Mistake in
knowledg of
drinks.*

A Detection

they name them bothe one, where
as they be two sundry diseases.

They know not what Stranguria
is, nor how many maner of ways
it may be engendred in the bodie.

They can scant discerne a tertian
ague from a quotidian. As for the
mixt and complicate agues, they
know not what to make of them

They call them newe diseases, be-
cause they can geue them no other
name.

Nowe in good faith, yf these
soly felowes had but that know-
ledge onely, which the said act pre-
supposeth theym to haue: it were
not so great a danger, if they some
tymes were permytted to geue
some medicines for the foresayde
diseases.

But I praye you,
howe manye of theym haue that
litle knowledge? which knowlege

C.ii.

is

A detection

is but lyttle in dede in comparison of many other sciences, whiche be not onely profitable, but also necessary to attayne the noble science of phisike. If the other actes which hath ben made for the reformation of Physike, be well scanned & conferred together one with an other, it shal plainly appere, that the afore named act, shal not make so greatly for theyr purpose, who by ignorance and rashnesse do vse to practise phisike at theyr pleasure.

Verily I muche meruaile at one thyng that many which be of the higher sort, reputing them selues to be of no small grautie & wisdom will sometymes geue credite to suche lewde persons, counterfayting the phisitions. In dede I suppose that they be partly deceived by the vaine persuasions & faire flattering speche

A Detection

Speche of suche fellowes. Their communication is so faire, sweete, gentill, plesant and amiable: and their promise and waranting so earnest and great, that they will go nye to deceaue the wisest man that is, yf he haue not the more grace, and be very ware of them. And the better to allure the symple people vnto them: They wil say to him whō they do take in hand: Syr, I will nonne of your money now vntil you be whole: I will haue money only of you for the medicins, whiche I must occupy for your disese. They wyll lyghtly warrant euery manne to heale hym, of what disese soeuer he hath: And for all diseases they haue comonly but two or three sortes of medicines, and yet mooste commonly they be purgations or vomites.

C.iii.

They

A Detection

They purge so muche and so often, that they purge many tymes as wel the soule out of the body, as the money out of the purse.

Moreover, these fellows will also (to haue the more credite geuen vnto them) name them selues after som great lerned mans name.

Somtimes they faine them selues to be of some straunge countrey, and wyll counterfayte their language (As I know one in Salisburie) and loke to be called by som name of dignitie or worshyp: as Maister, gentylman, domine, doctor, and al to deceaue the people.

O I would wyshe, that every man woulde take hede, and I beseeche God that every man may be ware of suche false physitions, whyche maye be lykened to wolues of fores, clothed outwardlye
with

A Detection

with lambes skyns, but inwardly are full of subtiltie and deceite. Many perishe through the yere at their hands, wherby the good science of physike is brought into an obloquie and reproche.

Many learned Doctours of oure time haue in their works inueyed greatly agaynst these abuses, and haue wished som punishmēt to be establyshed by the Maiestrates, vnto such as wickedly and without all reason misuse and practise this science.

Here I coulde also somewhat touch some of the lerned sort, whiche although they bere them selues neuer so stoute, and appere to me to do all things wel: yet neuertheless, they halt somtimes on bothe sides: They se & know many abuses in p^roticaries shops, and yet

A Detection

they winke at the matter, and are loth to displease the poticarie, who perchance is their frende. But the prouerbe saith: Amicus Socrates, amicus Plato, Amica tamen magis veritas, The truthe ought to take place in all thynges, and aboue all thynges.

*Taking
others in
consultation.*
There be also many phisitions, that thynketh them selues so profoundly lerned, that they beleue that no man is able to match with the in lerning, they be so arrogant and scornful, that although the pacient himself be content to haue the counsaile of two or three other phisitions, to consult and conferre together of hys disease: yet they wyl not wyllyngely graunte to it, but rather disdayne to conferre with any other, the whyche perchance are sommetymes a greatte deale better

A Detection

better learned then they are. They remember not what Hippocrates their maister saith, in his booke de preceptionibus, who being in Latin translated saith thus: Nec vero indecore se illegeret medicus, qui in rei præsentis angustia circa agrum aliquem, et imperitia tenebras of- fundere, alios quoque accersere iuss- rit, quo ex cōmuni consideratione, res circa egrum inquirantur ac cog- noscantur, & illi cooperatores fiant ad auxili ferendi facultatē. The en- glishe is thus: That phisition shall not do amisse, nor behaue himselfe vnicomly, which beyng as perplex in the busines about his patiente, and doubtfull for want of perfecte knowledge: do cause other phisiti- ons to be called, that by common Deliberation, and conferringe one with an other, p̄ patientes affaires

C.v.

may

A Detection

may be deuoly examined and knowē, so that they may be as coadiutors (y is to say, helpers one to another) to provide for some remedy. Some there be also (lest I wene that other men should learne their cunning) that wil rather scribe then write a receyt, and will make such dalshes and strange abbreviations in theyr billes, that theyr writinge semeth rather to be arabicke, or like the writings of the Cabalistes, then Latin. I feare me that they that write so, are ashamed of their owne occupation, and feare leaste that if they shoulde write playne, their errours and faultes shoulde be espied. He that is a playne man will deale playnely, will speake playnely, and write playnely. Some ther be also that be so stiffe necked & heady in theyr opinions, that

*in writing
in heint
1519*

A Detection

that they will be of no man gains *obstinacy*
sayde in no wyse, no and if you
brynge them neuer so good a rea-
son, although you alledge them ne-
uer so many authorities.

But I say, Plus vident duo oculos
li q̄ vnus. All the wit of the worlde
lyeth not in one mans heade. Ther-
fore to conferre together vppon a
matter, it doeth oftentimes greate
good, and no man (be he neuer so
well learned) ought to refuse it, as
often as time, place, or any other oc-
casion shall serue.

Item, some phisitions ther be, that *Covetous-*
be so greedy and of so an insacia- *ness*
ble desier, that they care and passe
not in what daunger they caste
them selues in, what shame & da-
mage they sustain, so that thei may
haue many cures, wher somtimes
one

A Detection

one would suffice the well enough
and be more perchaunce then they
can well bring to passe. They be so
couetous that they wold haue all,
and do al them selfe, and they haue
enuy many tymes at other honest
men hauing cures, when they haue
none. Thys doinge verelye they
bringe them selues in greate con-
tempte, and dothe as it were abate
and bleinishe the honorable science
of phisicke, which requireth rather
to be sought earnestly with greate
sute, with humilitie, reuerence and
prayinge, then to be offered, and as
it were obiected vndiscretely to e-
uery man, and in euery place, lyke
a blinde harpers songe or a Ped-
lars packe. The common prouerbe
saith, that offered seruice stynketh.
And I haue harde oftentimes
saye, that phisicke vnles it be ear-
nestly

A detection

nestly sought and well payde for,
it will neuer prosper nor worke
well with the pacientes, I meane
not by this but that the Phisition
muste be alwayes liberall and mer-
cifull to the poore, on whom his li-
uing dependeth not but on the rich
Nowe to conclude and finish this
fyrst part, I will leaue to intreate
any more of phisitions, (except as
occasion shall serue) and nowe in
the next parte followinge I will
speake of poticaries, & touche som-
what their abuse and negligence.
Whosoever wil read anye more of
the tokens and qualities of folishe
and blynd phisitions: Let him rede
a litle boke of mine, printed about a
dosē yeres past, which is intituled:
A gret Galley lately com into Eng-
land out of Terranova, laden with
phisitions, poticaries & surgions. &c.
made in forme of a Dialogue.

Another treatise
of y^e au-
thor concerning
y^e subject of
this same.

*The Seconde parte intred
teth of the ignorance
and presumption of
certayne Poti-
caries.*



It is not vnknown to many mē,
and specialle to
those that be truly
and exactly lerned
in phisick, that ther
hath bene, is now, yea and shall be
(if some good order be not taken)
great abuses among poticaries, in
handling, keeping, chosing and dres-
sing their drouges and medecines.
In so much, that it is suspected of
most part of men (and I pray god
it be not so in dede) that amonge
all other mechanicke artes or occu-
pations, the greatest & most crafty
Deceate

A Detection

Decrete that is, is or may be in pot-
ticaries. Nowbeit, I am not igno-
raunt, but that within these fewe
yeres, some poticaries, by the helpe
and counsell of good phisitions,
haue gotten and prouided for bet-
ter stufte & simples to make their
compositions, then they wer wont
to haue afore.

And I beleue verely, that if euery
poticarie would endeuour himself
to bye no stufte, but that should be
pure and good: there woulde be a
great many, that would geue bet-
ter credite to phisitions and poti-
caries, and haue a better hope in
them, then they haue now a daies,
and all because they mistrust and
suspecte so muche the Poticaries
stufte and confections. In dede,
as couetousnes is the roote of all
euill, so many poticaries there be,
that

A detection
that more for lucre sake and gredie-
nes of worldly goodes, do prepare
their medicines, then for any care
that they haue, to deale truly with
the poore patientes and sely soules
that be in payne. The phisition ma-
ny tymes shall ordeyne his coun-
sell, and appoynt certayne mede-
cines for his patient: which mede-
cines he knoweth certainly shal do
him good, beyng taken and vsed
accordinge to his counsell, yet the
same medecines beyng taken and
bought at the poticaries, and made
many tymes of noughty stuffe, or
not well prepared, shal not only do
litle or no good at all, but shall also
sometimes put the sicke body in ha-
sarde of his lyfe, whereby shall no
small trouble and shame redounde
vnto the phisition, and yet was he
not the occasion thereof, nor in any
fault

*The phisition
abused by fal-
se apothecaries*

A Detection

fault at all. Some perchance wil alledge agaynst the physition, that he maye bee in the faulte, for as muche as he ought to haue seene the stuffe fyrste, whereof the compositions are made, and ought also to haue ben at the makynge and preparynge of the medicines whiche he ordeyneth.

In dede it ought to be so, if all thynges went well, and specially if the poticary be suspected to haue somwhat a large conscience, or that he be of a slender learnynge and negligente, and passeth not what he doothe, so that he may receyue money. But you must vnderstand that the physition can not alwaies be present at the makynge or deliuerynge of suche medicines as he hath appointed. For somtymes he hath mo pacientes to loke to then

D

one

A Detection

one, & perchance he may be thowen
tie oꝛ forty myles from the potica-
rie, when he sendeth his bylle to
hym, and therefore can not be pre-
sent. Many other occasions there
bee, that letteth the presence of the
phylition at the makynge and dely-
ueryng of medicines.

But yf the apothecarie be an ho-
nest man, of a good conscience and
learned: Or that he hath suche a
one vnder hym to serue the shoppe
that is of lyke qualities: It is not
then so greatly necessary for the phi-
lytion to be present, so often as he
vnderpyneth his counsaile for anye
paciente. For euen as a good tree
wyl alwayes brynge forth good
fruite: So wyl a good poticarye
make and delyuer nothyng at a-
ny tyme, but that that is lawe-
full and good. But this question
(if

A Detection

(yf a man moughte be so bolde) I
woulde fayne aske, howe manye
good apoticaries bee there in En-
gland? howe many doo theyr due-
ties as they oughte to doo? Howe
many are learned: howe many are
faithfull: and howe many are wil-
lyng and desyrus that the physiti-
ons shoulde see theyr drouges, and
see the makynge of their composi-
tions? Many ther be, that disdayne
that the Physitions should be pre-
sente at the makynge of theyr me-
dicins, and who more then the ig-
norant, couetous & cōtentious sort
of poticaries. The ignorant thynkes
(folowynge their barbarous Nico-
lans) that their knowlege (whiche
is mere ignorance) farre excelleth
and surmounteth the knowledge
of all Physitions. The couetous
are aserd, lest yf the physitiōs shuld
be

A Detection

be present they should find a great
Deale of theyr stuffe to be sophisti-
cate, corrupt and nought.

There be also an other sorte of
Poticaries, which be so arrogant
and scornfull (by reason that they
be growen in greate richesse God
knoweth how) that they disdain
the Physition, and haue hym in
no estimation, where as in the an-
tient tyme, the poticaries (as Ga-
lene and other wytnesse) were
but as seruantes and ministers
vnto the Physition. Galen in the
commentaries vpon the .vi. booke
of Hippocrates, de morbis vulgaribus
saythe thus: The ministers of
the phisition, are gatherers of her-
bes, oyntemente makers, cookes,
playster makers, clyster geuers,
scarifiers, letters out of bloud. &c.
but yf we (meanyng of physitiōs
after

A Detection.

after þe we haue lerned these thinges, do also somtimes the like. we doo no otherwise then euen as a maister or gouerner of a shyppe, whyche hauynge knoweledge in rowyng, do rowe when he lyst, and get by to the top of the mast, and dothe all other thynges belonging to the mariners arte and office. Thus muche Salene.

I neede not to alledge here the xxxviii. chapter of Ecclesiasticus, where euery manne is exhorted to honour the physition: how much more then should the poticarie honour and reuerence hym, whiche hath chiefly his luyng by meanes of the physition. I speake not this because I or any physition should seeke worldly honor, or vaine glory. For aboue all thynges: Soli Deo sit honor & gloria: yet not with-

D.iii.

stan-

A Detection

standing, accordynge to Saincte
Pauls doctrine, we ought to geue
honour, to whome honour belon-
geth. I remembre that whenne I
was yet in a maner but a boye in
age, studying beyonde the sea, after
a yeaere or two that I had studied
in physicke: I woulde somtymes
(for to haue the better knowledg
in symples) resorte to some potica-
ries shoppe or other. But I should
no rather come into the shop (spe-
cially of learned and honeste men)
but that immediately, The potica-
re woulde welcome and receyue
me with all curtesye and humanti-
tie, and rise from his seate to geue
me counseil, and so woulde enter-
tayne me with all gentylnes that he
mought. This dyd they to me be-
ing then but a scholer: what woulde
they do thinke you to the maisters &
Doe

A Detection

Doctours of phisike: what maketh
many poticaries now a days to set
so litle by the phisitions: This is one
chief cause: They play the phisitions
them selues, they geue and minister
medicines of their owne deuise (god
wote a mad deuise) indifferently
vnto all mē: yea and the more igno-
rant they are, the more bolder they
be. For who is so bold as blind bay-
ard? Many of the will not sticke to
loke in waters, & be not ashamed e-
uen in the phisitions presence, to or-
deyn this or that medicine for any
kind of disease: If any phisition do
gently admonish the of their fault
& specially of geuyng of medicines
after their owne brayne: They will
say, that they may as well prescribe
medicines, as Phisitions somty-
mes doo vse to make them. They
may playe (saye they) as well the

D iii

phye

*Doctours
of phisike
now a days*

A Detection

*A Physitian
may be a
Surgeon
and heale
wounds
or sores
or let blood
himselfe*
Physitians, as the physitions play
the poticaries, as though a physi-
tion and a poticary were all one.
In dede a physition may be a po-
ticarie, and haue a poticaries shop
within hymself in his owne hous
or maye be a Surgeon, and heale
woundes or sores, or let blood him
Telfe: Sed non e diuerso. A Poti-
catie or Surgeon beyng onely of
that arte may not be a physition,
vnlesse he abuse and falsely exer-
cise against all reason and consci-
ence, (as many do now a days)
the science of physike.

To proue that a physition may
make or cause to bee made in hys
owne house, any kynd of medici-
nes: it may partely appere by the
authoritie of Galene afore alled-
ged, and also by dyuers other fa-
mous authors of our tyme, and
speci:

A Detention

Specially by Manardus and Silulus. Manardus in the prologe prefixed to the annotations upon Mesue, hath these wordes: In times paste saithe he, the phisitions themselves prepared the medicines at theyr own houses, and so kept them ready made, the whiche, as often as nede required, accordinge to their discretion and the necessitie of the sicke, they vled. But since these five hundred yeres or there about, this kind of busines hath bene committed, or rather deriued from the phisitions (not withoute as I beleue the danger of the patientes) vnto certayne, which are called spicers, or Poticaries. &c.

Iacobus Silulus in his booke de medicamentorum simplicium delectu, in the beginninge, wheras he speaketh of the dewty of a Poticarie:

D.v.

Decla

A Detection

Declareth, that as well Galen as o-
ther phisitions did oftentimes pre-
pare the medecines them selues. It
is lawfull then for the phisition (if
he lyst) to prepare the medecines
for his paciente him selfe; but not
lawfull for the potticarie, to vse or
practise phisicke for any man, of his
owne heade.

I wold wish that the potticarie, as
he is desirous of gayne, so he wold
prouide for all things necessary for
his shop, and chiefly and fyrst of al,
for the chiefe guide & Instrument,
that shold rule al the rest, I meane
the booke of Bernardus Westennius
Cronenburgins, de compositione
medicamentorum: The perfectest in
my opinion, & most excellent booke
I beleue, that euer was made for
potticaries. No wbeit, because that
some phisitions vseth the compo-
sitions

A Detection

itions of other authors: I would
wish also, that the apothecarie might
not be without the dispensatories
of Valerius Cordus, of Buchsius, or
Nicolaus Mirepsus, or the ii. booke
of Siluius, containing the choosing,
keeping, and making of medicines
commonly used: or Examen tam
simplicium quam compositorum, An-
tonij Muse: and not to followe still
their blinde Nicolaus Praepositus,
which is full of errors: It were
mete and convenient also, that the
apothecaries had divers scales to
seale their powders in; for some
powders would be sealede verie
finely, as they that be diureticke
powders, and most parte of Elec-
tuaries: some more grosse, as the
most part of laxatives, except aga-
ricke and colocinthias.

Of

A Detection

Of morters likewise they ought to haue diuers sortes, for all precious stones (that entre into Electuaries) and coral, ought not to be beaten in a brasen mortar, but perles & corall ought to be beaten in a mortar of whit marble, precious stones must be made or grinded into powder, vppon a stone called in latin Lapis porphicius. which is a kinde of red marble. Also purgations or electuaries, pilles or pouders mingled with any Syroppes oughte not to be dissolued in brasen morters, but in morters of Glasse, of stone, or of som fine wood, yea and yf they were of Syluer for greace men of highe degree, it were beste. Also some oymntmentes ought to be made in morters of leade.

It were good also that no kynd of poyson, should be powdered or dissolved

A Defectiō

solued, in anye morters occupied
dayly for the shoppe, for therof hath
chaunced muche euill.

I had almost forgotten one greate
abuse, that a great many poticaries
comunonly do vse, that is when the
phisition prescribeth any losengis
to be made: The poticarie will put
to the powder, as muche suger as
pleaseth him, in so much that many
times the losengis shall haue litle
other taste, then of the suger onely.
Fuchsius willet that there should
be but thise as muche suger as is
of the powder, so that to the drams
of powder, there should be put but
an ounce and a litle more of suger,
howe be it that some other (as he
saith) do vse to put fower times as
much suger as of the powder. But
Dessennius Cronemburgius saith,
that the phisitions put comunly a
pound

A detection

a pound of suger, to an ounce of powder. And to say my fancie and opinion: it were good that the physician should determine & appointe in his byll, howe muche suger he wold haue to be put with the powder. For somtimes it hapneth that he ordeineth a purgation in losengis: somtimes he vseth some bitter powder, or very hote powder, that requireth of suger more or lesse: but commonly bitter or very hot powders require more suger: and pleasant & temperat powders require lesse: but many peticaries are very liberall, which spare for no suger, when they make losengis, because they haue more respecte to their profite, then to the patientes healtie. Alwayne they loue to make all thynges pleasaunt and swete, so that swete money maye come in. And it is most

A Detection

mooste commonlpe seene, that the mooste parte of sicke folke abhorre sweete things. wherfore, they shold know of the phisition (vnles he determine it him selfe in his bill) how much suger he will haue to the making of the medecines.

Nowe at the laste to conclude, because that poticaries shall know partely what theyr deuotie is, I will here recite what Siluius saith in the place afore alleged, of the poticaries duety. And thus I haue translated his p̄face into english.

Althoughe that the Poticarie be endewed with many thynges, commonlpe agreynge with the phisition: as with natural discretion, a perfect knowledg of the medicines, a gret diligēce in al such things as belong to his office, & an honest behauiour: yet neuerthelesse
many

A Detection

many thinges are in a maner peculiarly appropriated vnto him, the which somtimes were also proper and belonging vnto the phisitions, at what time they them selues prepared the medicines, as it appereth that Galen should haue done it, in manye places by his writings. Nowe suche thinges as be proper to the poticaries are these: The chosinge of medecines gotten by discretion and longe experience, afterward the maner to kepe them, and to knowe the time when they are in their power and force, or when they are destitute from all vertue and corrupte. Also, howe and in what maner eche of them ought to be vsed, eyther by it selfe alone, or els to sethe it, or to bruse or breake it with other, or to prepare it after an other sort and maner. It is also conue-

A Detection

conuenient and necessary for a poticarie to knowe his grammer, because he may the better vnderstand the compositions of the aunciente writers, and also the dayly writings (which commonly they call receptes or billes) of the phisitions. In the whiche writings, if perhappes they haue writen any thing more or lesse then nede is, or more vnpleasunt then the poticarie coniectureth in him selfe, to be mete & conuenient for the pacient: he then may gently tel and warne the phisition of it.

Moreover we would that the poticarie knewe perfectly the art and science to choose the medicines, to prepare them, and to compound the together. We would also haue him to be contented with a meane apparell, to be mery and pleasunt in

E.

com

10 Sat 1271
of learning
necessarie
to an Apoth
ecary.

A Detection

Manners
required of
y^e apothecary.

communication after an honest sort,
diligēt in the patientes busines, to
be no couetous, no lasciuious, no
dronkerd nor contentious person:
all which thinges are euen in lyke
maner to be obserued of the phisi-
tion as of the poticarie, as Hippo-
crates testifieth in his booke called
the office or duety of a phisition.

And if the poticarie be indewed
with such perfections of spirite, of
the bodie & also of fortune: he will
neuer geue any medecine (specially
being of any gret operation) to any
man, vntles he be of the counsell of
some cunning phisition, nay nether
will he geue any thing, be it of ne-
uer so litle effect, knowing not the
vertue of it. For oftētimes certayn
remedies, although they seme but
weake, yet neuerthelesse throughe
quantitie, qualitie and space of time
being

A Detection

being vnhollesome, or the occasion
many times of great diseases, and
taketh away the righte and trewe
way of curation: In so much that
vnder such remedies, the bodie be-
inge in cure, will sone afterwarde
beare greater & stronger remedies,
but not conuenient to the purpose.
Moreouer he shal not commit any
crime or fault, either for loue or fa-
uoure, or for hatred or feare: nor he
may not be seduced by money or led
by ignorance. Neither shal he geue
at any time any popson, or thinges
procuring abortion, any thing that
is to olde or out of vse, thinges al-
tered and sophisticate, or any quid
pro quo. But he shall aske coun-
sell, (as often as nede shal require)
of a well learned Physicion, what
simple or compounde medycyne
is to be substytuted and taken,
E.ii. fo.

A Detection
for lacke one of the other. Hee
shall not augment nor fortifie the
quantitie of any strong medicine,
to the intent that by a greater eua-
cuation ensuyng, men should sup-
pose him to haue better poticaries
stufte then any other.

Oh I wolde the Apothecaries
of these days woulde frame them-
selues to this rule, and the Phy-
sitions likewise on their syde, phi-
sycke shoulde not then be so lyttell
regarded and set by, as it is now
adaye: yea by opprobrious wor-
des and tantes despised of a great
many. Nowe I beseeche the Al-
myghtye and luyng God, that
ones he woulde make the Phy-
sitions and Apothecaries to be of
that desyre and mynde, that eche
of theym woulde rather wyshe
to bee in dede, then to seeme or to
be

A Detection
be called a ryght, good, and honest
physition, a right good and honest
Apothecarie.

And yf they doo neglecte that
goodlye gyfte and grace, I praye
God that ones some punishment
maye be appointed by the kynges
lawes and statutes for them, whi-
che will enterpryse to practyse a sci-
ence (so healthy to mannes body,
when it is well mynistrred, and a-
gayne so hurtefull and daunge-
rous, when it is ignorantlye and
rashely handled) before they know
it. Thus muche Syluius.

And here I will make an
ende of Apothecaries,
now to the Sur-
geons.

THE THIRD PART
speaketh of the rashe boldnesse
and ignorance of
diuers Sur-
gions



There be many sur-
gions in this our
time, that practise
surgerie, more by
blynde experience,
then by any sciēce,
who in vsing many thinges apper-
teining to their arte, knowe almost
the vertue and operation of no-
thinge that they do vse. For howe
shoulde they knowe it, when they
are altogether vnlearned? yea and
many of them there are that know
never a letter in the booke. nowhere
as

A Detection.

as Surgerie beyng counted as
one of the chiefest parts of phisike,
(haupnge hys practise chiefly in
the tyme of warre) it were neces-
sarie that the Surgion were not
onely prompte, feate and diligent
in hys doynges, but also that he
were well learned in philosophie
and phisicke, and also somewhat in
Astronomie.

*Qualifications
of learning
required in
Surgion.*

But howe manie shall a man
fynde in a countrey that haue lear-
nyng? howe many are there that
procede in theyr cures trewly and
byrightly as they ought? not very
many I beleue. For the mooste
parte beyng ignoraunte and boyde
of al good learning, yea and know-
almost no part of anatomie (which
is most necessarie for a Surgion)
can not scarce heale a grene wound,
and

A Detection

and some there bee that can scante
let a man bloud (which is a hand-
some and pretie feate, and yet not
so harde a thyng to be doone) nor
well apply a ventose called other-
wise a cupping glasse, vnlesse they
put the man to peyne and trouble.
There be some that esteeme them-
selues so wel exercised and perfect
in the arte, that they thynke that
no cure can come amisse to them:
They wyll enterpryse and take in
hande all maner of cures, be they
neuer so hard or incurable: for they
haue feare of nothyng, but rashely
go to worke in all thynges. They
wyll cutte, they wyll launce, they
wyll canterise (whiche they calle
searyng with a hot burning yron)
they wyll sawe of a legge or an
arme of the bodye, they wyll vse
corrosiues that shall pearce euen
vnto

A Detection

unto the hard bones, and they wil
make an issue almoste for euery
trifle, and for euery disease, with-
out consyderinge the circumstan-
ces of the whole matter, not wey-
eng the strengthe, the age, and the
complexion of the bodye, besydes
many other things that are great-
ly to be consydered in suche cases.
And possible it is many times that
the patiente hath the nede of some in-
warde medicine, whiche the surgi-
on can not may wel geue without
the Physicians counsaile.

And in dede it were very mete
and necessarie, that the Surgion
should vndertake no hard or dan-
gerous cure, without the physicians
aduyse. Howbeit as I see nowe a
dayes, the most part of them do al
thynges, followynge onely theyr
owne fantasies.

They

A Detection

*Surgeons
in y^e old
upon the
Hians
li. 2.* They sticke not to geue Electua-
ries, syropes, and other medicines
them selues, yea and purgations al
so: which thinge me semeth is very
vncomely. It is not reason that he
that shoulde be but as a minister
vnto the phisition (as I alleged be-
fore out of Galen, when I intrea-
ted of Poticaries) shoulde vse the
parte of a maister and philosopher,
and ordeyne suche thinges as he
knoweth nothing the nature of. It
is not vnknownen, that many poore
paciētes perisheth vnder suche
rashe and lewde surgions.

But to saye the trueth, the fault is
not so muche in them, as in those
that geue credite vnto them. For
as the world goeth nowe a daies,
if a phisition or surgion hath a faire
tonge, & hath also som what a com-
ly bodie, and can speake (I wil not
saye

A Detection

saye flatter) indifferently on euery
mans side, gratifying eche man ac-
cordinge to his qualitie, desire and
minde: euery man vnles he be very
wise & circumspect, wil lightly geue
eare and credite vnto him, & accōpt
him for a discret and conning mā.
Suche a one shall lacke nothing,
he shall be welcome, he shall haue
much curtesie and pleasure he wooeth
him, finally he shal haue his whole
hartes desire, (if is money enough)
For such felowes by their subtyltie
and saye tongue, will allure more
people vnto them, & get them selues
more treasure in one quarter of a
yere, then shal an honest and good
phisition in the space of thre yeres,
and all by their feringe face & flat-
tering wordes.

I would to god that al men would
beware of such felowes, & remēber
the

A Detection

the proverbe that saith: Dulci sub
melle saepe venena latent. Under
sweete meats is many times a poi-
son hidde. And as Virgill saith:
Hinc procul o pueri fugite, later an-
guis in herba, Take hede and flee
farre hence O childre, for the snake
lieth priuily hid vnder the grasse.

Physicians
formerly
practised
Surgery

It is written in the auncient au-
thors of Physicke, that in the olde
time, the phisitions were wonte to
exercise surgerie themselves. Howe-
beit it hath bene nowe of a longe
time, that the Surgions do onely
exercise this part of physicke for ma-
ny considerations, and chiefly for
this occasion, as Hippocrates saith
Vita brevis, ars vero longa. The life
of man is shorte in comparison of
the science of Physicke, whiche is
longe. Therfore because the phi-
sitions can not well geue them-
selues

A Detection

telues to studie diuers other sciences: whiche be necessary to phisicke and make medecines, and vse alsourgerie, and go & visit their patientes: It hath bene thought good that other men called Surgions (and yet hauing sufficiente knowledge) should haue the office and ministerie to vse and applie outward medecines, and not to enterprise and vse all medecines for all diseases both outward and inward, as some doeth, for in so doyng they go beyond their bondes.

Surgerie although it be a manuell arte, yet it hath his speculation, whiche can not be had without readynge of diuers authors, and specially Hippocrates, Galen, Aetius, Paulus Aegineta, and of the latter writers, Tagaultius, Holle-rius, Bologuinus and others. Als
for

*Authors to
be read by a
Surgeon.*

A Detection

for Iohannes de Vigo, whom the
Surgiōns of our daies doo now
most follow, I wold not that they
should so greatly trust him, because
that he is not to be folowed & read
without great discretion & Judge-
ment, for the obscuritie & doubtēs,
yea and errours that be in him. He
bringeth in manye thinges in his
booke, which belongeth rather to the
phisition to knowe & practise, then
to the Surgiō: as Electuaries,
potions, purgations & many other
inward medicines. If the Surgiō
haue knowledg in Phisicke, I
meane that he knowe the comple-
tions, the nature of simples, and the
effect & operation of compositions:
he may vse them, els not. For if he
do, he shal do as the blind man sho-
teth at the hare, he shal worke at al
aduentures, and many times with
the

A Detection

the danger of his patient.

I much maruell, why the surgion should disdayne to come aske counsell of the phisition, when he hath any hard or doubtfull cure, it can be no hindrance to him, and to saye the trueth, it is no great profite to the phisitian, vnles it be for some riche man. The good phisition will vse the poore as the poore: and the riche partly for his money as well as for his loue and frendship. For the phisition must haue his liuyng by some kinde of persons. And not onely the phisition, but also the potticarie and Surgion should deale charitably with the poore, & vse euery man accordyng to hys capacity. But this I haue spoken, Velut obiter, as by the way: Nowe to the purpose.

Manye perchaunce wyll saye
into

A detection

unto me, what nedeth the Surgeon come aske anye counsell of the phisition for any cure that he taketh in hande, where as it is well knowne y^e the phisitions lightly (except one among a hundreth) do not vse to practise Surgerie them selues, and by this meanes can not instruct the Surgion in that thinge, that they knowe not. I answere that the mooste parte of the authors of phisicke intreateth of surgerie in their woorkes, and althoughe we meddle litle or nothings with outward diseases: yet doo we knowe what belongeth to them, and how they nught to be cured. And I saye also that Surgerie can neuer be well practised without learninge, or a reasonable waye of proceeding which is called in Latin Rationabilis methodus, the whiche the mooste
part

A Detection

part of Surgions haue not. As
foz example: A man hath an hote
inflammation, or (as commonly they
call it) a swelling or impostume in
some outwarde parte of his body,
and feeleth great payne. What re-
medie shall the surgion vse foz the
expelling of it? he must fyrst consi-
der what is the nature and qualitie
of an inflammation, called in Greke
Phlegmone, whether it be engen-
dred of pure blood only, or els mix-
ed with any other humoure: what
is the cause of it, and what be the
signes?

Nowe let vs suppose that the sayd
Phlegmon be ingendred onely of a
superfluous bloude, and the cause
antecedent be Plethora, that is a
boundance of good blood in all the
body. Now what shall the Sur-
gion do in suche a case? shall he ap-
plye

J.

plye

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plye any thinge to the swellinge;
without considering whether the
body must be let bloud or not: whe-
ther the swellinge or phlegmon be
yet in fluxu, that is a breeding: or in
statu, that is in the worst case that
it can be: or in the declination: whe-
ther or when he ought to vse reper-
cussives, resolutions, or both toge-
ther: The generall rule of Physicke
saith, that in the beginning of all
inflammations, we should vse reper-
cussives, that is medecines to repel
and drive backe the fluxion of hu-
mours: But I put the case that the
swelling be in the Eminutores, or
that one hath the pestilence: The
Surgeon perhappes followinge the
generall rule, will laye a plaster to
repell the said inflammation or swell-
linge. Doth he well thinke you: he
doth so well that cyther he putteth
the

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the pacient in great ieopardy, or els
he killeth him quite.

Wherfore the surgion must thinke
that a great many things must be
considred mo then one, as often as
he vndertaketh any cure of weight
And muste thinke it no shame nor
reproche, to counsell with a Physiti-
on in such matters. For verely I
saye (to conclude in fewe wordes)
that no man, be he surgion or poti-
carie, shall neuer worke well with-
out a true methode and learninge.
For loke what thinge so euer he
taketh in hande, what cure so euer
he hath: he beyng destitute of lear-
ninge, shall neuer bringe it well to
passe, without the ayde, helpe and
counsell of the learned Physition:
for if he chaunce to do any notable
cure, it shall be peraduenture more
by happe hasard, then by procure-
ment

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ment and Diligence. Here I coulde
bring in many other abuses of sur-
gerie : as howe some pretende and
exercise phisicke (to their shame, de-
ceaupnge the people) vnder the
cloke of Surgerie : some dyue of
and linger out the time, to haue the
more money. Some be so presump-
tuous, that wil warrant euery pa-
cient: when oftentymes many by
their negligence (and for lacke of a
good diet , or some other good me-
decines whiche shoulde be appoin-
ted by the phisition) dye vpon their
hands. Some whē they haue done
al that they can, & see that their pa-
cient begin to go to wrack, thē ini-
mediatly with all speede , they will
run to y^e phisition wth their patientes
water, and then to aske counsayle
when it is to late : and all because
they wylle shake of the burdeyne
from

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from theyr owne shoulders, to cast it vpon the Physicians necke, and to put all the faulte in hym, if any thyng chance otherwise then well: that so they may be cleane discharged and vnburdened from all manner of blame and reproche. Some go frome to wone to to wone, frome market to markette, to vtter their tromperie (theyr ware I woulde haue sayde) and to shew their cunnyng among the homely and simple people of the countrey.

But all these wily and Deceatful fashions are not yet thoroughly known, nor can neuer well be, vntyll suche tyme as a reformation bee made by some law or statute, whiche I pray God to graunt shortly, to his glory, & the Queenes maiesties honor, & the profite of we her subiectes & common weale. Amen.

J.iii.

To

*To bothe the Vniuersities, Oxforde
and Cambridge, a Peroration.*

Thus much I had (right worshipful) to say,
And to declare most playnly to you all:
The great abuse committed every day
In this our art, whiche phisike men do call.
The chiefest popntes I haue in generall
But onely toucht in this my lytell booke:
He may know all the matter in spreciall,
Who so to it moze narrowly wyl looke.

I meruayle muche and soze lament to see,
That suche abuse hath ben suffered so long:
And is now yet, (it wyl none other be.)
You and we haue (me thinkes) great wrong:
Therefore ye should no moze the tyme prolong,
But seke some meanes the learned to defend,
With priuileges, that to you doo belong,
And thus doyng, you shall no man offend.

I neuer had, and haue yet at this houre,
A great desyre, bothe in my hart and mynde:
That every good physition to his power
Do all thynges well: so worshyp shall he fynde.
But nowe there are physitions so vnkynde,
To God and man, that they passe not a straw,
Whiche of bothe endes go before or behynde,
They are so void of truth and feare of lawe.

This sort wyl now inueye with force & might,
Straight agaynst me, and this pooze self boke,
Where

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(Wherefore I pray, defend me and the right)
They wpll lay waite for me, and alwayes looke
What time they may destroy me with their hoke
I meane theye: tounge so venemous and sharpe:
But by gods grace & your helpe I shall broke
That sweel enough: and not come in their trappe.

*Mollibus hæc non est, sed duris dura Securis,
Dura secat, damnum mollia nulla ferunt.*

FINIS.

LONDINI,
In ædibus Thomæ
Marshi.

1566.